THE PACIFIC

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EVEN SCALES.

The robber is robbed by his riches;
The tyrant is dragged by his chain;
The schemer is snared by his cunning;
The slayer lies dead by his slain.

—EDWIN MARKHAM.

Pac Theo Sem
Reading Room

THE PACIFIC

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2716 Hillegass Ave., Berkeley

PACIFIC COAST NOTES

After his recent trip to New York the Rev. Dr. Edward Lincoln Smith of Seattle recounted some of the wonders observed, but ended with the remark: "There are some things, however, that New York can never enjoy—the climate and the wonderful natural beauties of Puget Sound, for example. These are unique and incomparable."

Pomona College had 38 persons on its faculty and teaching force last year. But several will be added this year. Among the additions will be the Hon. Charles G. Neely, for many years a member of the Chicago bar and bench, and a lecturer there on law, who will give courses in elementary law, in American constitutional history and diplomacy.

"Southern California is the focal point of a new world movement," says Superintendent Larkin of the Southern California Congregational Conference. "The millions are coming, a human flood: Americans—potent, progressive, home-seeking, health-seeking, wealth-seeking. They all need Jesus Christ; Foreigners—immigrants, peoples of promise, potential Americans. They will need befriending, shepherding, saving. The Christian Church, at any cost, must play the Good Samaritan."

The Rev. William Rader of San Francisco says concerning capital punishment that it is contrary to the highest standards of Christianity, and hopes that the time will come when the people of California will do away with the custom. Inasmuch as petitions are in circulation to place before the voters at the next election a proposition to abolish it, this is one of the things concerning which the people of California will have to legislate. It is time for the voters to get busy and inform themselves on the question of capital punishment.

Mr. George W. Dickie, for many years manager of the Union Iron Works and builder of the battleship "Oregon," has gone to Camden, New Jersey, to reside. A member of the Congregational Church at San Mateo for many years. he identified himself with the work of Howard Presbyterian Church after coming to the city a few years ago, his residence being near that church. There he taught a large Bible class, and so entered into the life of the church as to lead a correspondent of one of the church papers to say now: "Howard Church loses one of its most efficient laymen."

It is to be hoped that the "pay-as-you-leave" cars will be put on the Pacific Coast street car lines soon. The "pay-as-you-enter" cars are a "nuisance." They are so inconvenient to all that portion of the traveling public with valises or parcels to carry, and to women with children, and when it is raining. At the ferry in San Francisco too much time is needed to get the crowd aboard. Passengers can get aboard the pay-as-you-leave cars quickly. There is no waiting to get money changed, nor for transfers. A few "pay-as-you-leave" cars are now in use in eastern cities and they are popular. Passengers enter at the front and leave at the rear; and it is found to be much more convenient to pay as you leave than when you enter.

Collier's Weekly is preparing to publish a series of articles on "Men of the Pulpit." Among those announced are Drs. Hillis, Gunsaulus, Lyman Abbott and William Rader. What a change a few years have wrought! Fifteen years ago "The Occident," a paper representing Pacific Coast Presbyterianism was working to get Mr. Rader removed from the chairmanship of the pulpit supply committee for the International Christian Endeavor Convention in San Francisco. Presbyterians in large numbers approved the effort, believing that he would assign preachers who would disseminate dangerous doctrine. The Pacific was the only paper on the Coast to stand in defence of Mr. Rader. Today he is pastor of one of the most influential Presbyterian churches on the Coast — Calvary Presbyterian Church of San Francisco, and classed by a great national weekly with Gunsaulus and Hillis and Abbott.

Last Sunday morning the present writer heard in the First Congregational Church of Berkeley the most graphic presentation of foreign mission work to which he has ever listened. The address was by Joseph K. Greene who has been for fifty-three years in the work of the American Board in Turkey, most of the time at Constantinople. Dr. Greene is 79 years old, but he spoke with all the vigor and enthusiasm of a young man of thirty. It is worth while to hear what he has to say merely to be informed as to that country historically and to catch some glimpse of what its future probably will be. And persons interested in missions will get from him a most masterly and convincing array of facts—such as to show that in having part in the work that is being done in Turkey they are helping to shape in a grand way the world's future. We congratulate the people of the Pacific Coast in that Dr. Greene is to spend several weeks here, and will get as far north as Seattle.

The Rev. Stanley Ross Fisher, one of the Los Angeles Congregational pastors, says in an article in one of the daily papers: "One of the great social iniquities of our day is the perverted amusement life of our young people, and until the church sets herself to cope with this evil and direct and mold the normal desire for recreation in her young men and women, she will be seriously handicapped in her great spiritual task of developing Christian character." In the course of his article Mr. Fisher says: "Some churches have successful organizations with weekly or monthly meetings as a real part of the church life, where moving pictures of a high order are exhibited and the clean and graceful forms of folk dances are permitted. While the church is

far removed from the Y. M. C. A. with its recreational features, it is sometimes desirable to install tennis and basketball courts and a gymnasium. It is not easy to carry on such work. It means a great amount of time and patience for the minister and his helpers. But to some such method we must come if we are to create in our young people a desire for the sane and healthful forms of amusement."

Pilgrim Congregational Church, Seattle, is to be congratulated in that it has fixed on a successor to Dr. Edward Lincoln Smith at this early date—before Dr. Smith's departure to take up the work of New York Secretarp of the American Board. The man chosen is the Rev. Hugh Elmer Brown of Hartford, Connecticut. Ordained in 1907 Mr. Brown was called to the pastorate of the Windsor Avenue Congregational Church in 1910, and was installed there in September of that year. His first pastorate was at East Hampton, Connecticut. The Windsor Avenue Church of Hartford had last year a membership of 592. If Mr. Brown accepts the call to Seattle he will find opening up to him a door of great opportunity. Pilgrim Church is situated in one of the most desirable residence parts of the city; it has a large number of earnest devoted laymen, and is equipped so as to give promise of large usefulness. Dr. Smith has builded well there, and everywhere in his circle of influence in the Pacific Northwest, and no servant of the Man of Nazareth need desire a better field for service than is to be found in the year 1912 in the territory surrounding Pilgrim Church, Seattle.

"If Noah Wanted to Be President," was the subject of last Sunday evening's sermon by William Horace Day of the First Congregational Church of Los Angeles. He took as text, "Noah, a preacher of righteousness, did all that Jehovah commanded him." In the course of the sermon Dr. Day said: "Noah was not only a patient and fearless preacher, but he lived up to his own speeches. And that is no child's play, for he did according to all that Jehovah commanded him. All other tests of the fitness of the three men now before the country for the Presidency to undertake what may prove to be the most stupendous task ever attempted by an American Executive is this great moral test. Tonight we say to the Presidential candidates: We call upon you in the name of the living God that you follow out the example of Henry Clay who said, 'I would rather be right than be President,' but who lost the Presidency because he was willing to do wrong when it looked like a short cut to the White House. To you and to all our national volitical leaders; yes, and in this hour of municipal transition we bring the same message to all our city officials. There is only one way to permanent and honorable leadership and that is in the pathway of Noah who did all that Jehovah commanded him.

A recent number of the Woman's Journal, of Boston, says of Mrs. Charles D. Blaney, who was a delegate to the National Republican Convention at Chicago: "Mrs. Isabella Williams Blaney is a woman of rare attainments and personality. She is physically frail, but possesses tremendous mental and spiritual energy. Mrs. Blaney was born in Chicago and comes of a family distinguished for mental endowment and munificent charities. In 1883, soon after her marriage to Chas. D. Blaney, they came to Santa Clara valley, and have since been strongly identified with the forces making for beauty and righteousness in California. They have a delightful country seat at Saratoga and a winter home in Pasadena. Mrs. Blaney has traveled extensively, is interested in foreign medical missions, and is the principal promoter, if not the founder, of a medical hospital in Northern China. She has contributed much toward the success of the woman's club movement in California, helped to organize the Club Women's Franchise League, served on the Executive Board of the California Equal Suffrage Association during its strenuous campaign, and contributed generously to the campaign funds." Mr. and Mrs. Blaney are members of the Congregational Church at San Jose.

INDIANS CELEBRATE THE FOURTH OF JULY BY A CAMP-MEETING.

As usual the Nez Perce Indians of Idaho celebrated the Fourth of July by a camp meeting. In the early days the Nez Perce had learned that the Fourth was a day to be celebrated, and their only way was by drinking, gambling, horse-racing and wife-swapping. When they became Christians, they had to invent a new way of celebrating, and so there came into being a camp-meeting, which lasted about ten days. Every year they come together in two camps, known as the Christian camp, and the heathen camp. In the one is song and prayer, and religious meeting. In the other is still the wild, dissolute life. But the latter is waning as the years go by, and the Christians are strengthening their work, until now a thousand strong come together to praise the Lord, and encourage each other in the Christian life. A correspondent of The Pacific Presbyterian writes:

"The life at this Indian camp is more interesting than words can well describe. From the morning prayer-meeting at five o'clock in the big gospel tent, to the close of each night's service at ten or later, the whole life is replete with fervor and devotion, and such consecration one would hardly see anywhere else. It is all in the Indian tongue conducted by one or more of our six Presbyterian Nez Perces ministers, and attended by several elders from all of the six Indian churches. Here are the descendants of the very ones whom Spauding colleague of Whitman, taught and among whom he and Mrs. Spauding lived for many years. Some of their native songs are fitted with the very words that Mrs. Spaulding arranged and taught them, and even yet there are a few older ones remaining who remember her and her husband, when they first came among them."

With reference to The Misses McBeth, the two consecrated sisters who succeeded Mr. Sapulding and who have kept up the work at Lapwai for nearly forty years it is said:

"Almost all that the ministers and elders of these six churches know of theology, was learned at the feet of these godly women. And today the word and wishes of Miss Kate McBeth have more bearing and weight with those same men, than all that an outsider could say. She is ably seconded by her niece, Miss Crawword, who labors incessantly to bring up this Indian work to its highest efficiency.

"The elliptical camp-ground with the great gospel tent in one of the foci, and the tents of the white helpers in the other, and the scores of tepees lining the edge all around make a sight that can never leave the memory. And when the moon looks down on this quiet scene just after the close of any evening meeting, after the tepees are all alight with the camp fires within, and family prayers and songs are ascending all about the beholder, one cannot but wonder at the change that God has wrought."

This year the Indian pastors were assisted in the camp meeting by Dr. Wallace H. Lee, the dean of Whitworth College, and Dr. A. L. Hutchinson of Portland.

LAY PREACHERS CALLED FOR IN SOUTHERN CALIFORNIA.

Superintendent Larkin of the Southern California Congregational Conference has sent out a leaflet on the subject of "Lay Preachers," from which we quote as follows:

"The critical days in Southern California for a large advance in force are passing.

"In the matter of the city problem, the investigation of conditions in Los Angeles is showing the inadequacy of present agencies.

"In the matter of the country problem, the survey by school districts now being made is revealing the neglected conditions of rural communities.

"There are many points in city and country where missions of various types should be established. But the demands are far beyond the ability of the State Conference to meet. We have not money enough to support ordained workers at all of these points.

"But, if we will use it, it may be that we have a way out.

"As men of promise came under the influence of the great spiritual movement inaugurated by John Wesley, it was his custom to make local preachers of many of them. We live in a very different age, but our modern society is in urgent need of being moulded by men with a message. Ideally, there should be laymen of vision everywhere voicing this message.

"In our Southern California Congregational Churches we have a lay membership of upwards of 12,000. This includes many men and women of gifts and spiritual power who are at work on the big task. It includes also many others of fine abilities who, if consecrated to definite witness bearing, would exert a profound influence and rapidly extend our cause.

"Congregational Lay Preachers! Why not? With them we can man new work, establish missions, Sunday schools, organize churches and possess the land in a way we seem to be absolutely unable to do with present agencies and using only the regular ministry."

The Method as It Worked in Scotland.

The Rev. Dr. James M. Campbell, pastor at Avalon, writes:

"In my Scotch parish, lay preaching belonged to the fixed order of things. We had four out-stations which were supplied every Sunday afternoon or evening by the men of the church who went out two by two. These out-stations were eight, six, four and two miles distant, respectively. None of the church people possessed a vehicle of any kind, so the brethren had to walk to their appointments. The weather was often wet and stormy, and in winter heavy snows often lay upon these moorland roads, yet I can recall only one instance in which an appointment was broken on account of weather. The work of the preachers was thoroughly systematized. Once a quarter a plan of appointments was drawn up by the pastor. This was affixed to the inner side of the church door and no other notification was given. Each one saw to it that he was on hand or that a suitable substitute was provided. I do not remember a single complaint being registered. In a church of about 150 members, we had upwards of a dozen lay preachers. Occasionally some of them would supply pulpits in the neighboring villages and, in after years, some of them attained positions of honored usefulness in various branches of Christian work. They were a band of virile, forceful men, mostly young. At the end of every quarter they met with the pastor, in a social way, and gave an account of their work. These meetings were like a section from the Acts of the Apostles.

"Our general plan for lay preaching was, I believe, borrowed from the English Methodists, a few of whom were in our communion. It has always been a marvel to me that so little has been done by our American churches to foster this important branch of Christian service."

Inasmuch as Superintendent Larkin says and shows that he is very much in earnest as to this call and asks pastors to submit names and laymen to write him on the subject, we shall await developments with considerable interest.

SUN YAT SEN'S BIRTHPLACE.

There has been some dispute as to the birthplace of Sun Yat Sen, China's great reformer and republican leader. Hawaii claimed him, but there were variant voices as to the place in that territory, one declaring that he was born on the slopes of Haleakala, in Kula, on Maui Island, while another had it that he first saw the light on the farther side of the Pali from Honolulu. Then came denials from England and Eastern United States, in the Contemporary Review, Outlook, Congregationalist and Missionary Herald. These set aside Hawaii's claim entirely. One averred that Dr. Sun's birthplace was at Fat-Shan, near Canton, he being the son of a native evangelist. Another asserted that a village named Heung-Shan was the favored spot, and that he entered life there in 1865.

Dr. Doremus Scudder sets forth some evidence in the last number of "The Friend," of Honolulu, and says in that connection:

"There can be no doubt that the first President of the Chinese Republic was the gift to the oldest and largest of earth's nations from one of the tiniest principalities, the Kingdom of Hawaii, and that an American citizen was the man selected for this high honor, though of course when Dr. Sun, as President, took the oath of allegiance his citizenship in the United States lapsed."

In 1904 Sun Yat Sen made deposition as follows:

I, Sun Yat Sen, being first duly sworn, depose and say that to the best of my knowledge and belief I was born at Waimano, Ewa, Oahu, on the 24th day of November, A. D. 1870; that I am a physician, practicing at present at Kula, Island of Maui; that I make my home at said Kula; that my father, Sun Tet Sung, went to China about 1874 and died there about eight years later; that this affidavit is made for the purpose of identifying myself and as a further proof of Hawaiian birth; that the photograph attached is a good likeness of me at this time.

Another deposition ran as follows:

I B. Starr-Kapu, being first duly sworn, depose and say that I am full Hawaiian; that I am a citizen of the United States of America; that I was born at Ewa, Island of Oahu, and have lived there all my life; that I used to be a farmer, but have retired now; that I knew Sun Tet Sung and his wife at Ewa a good many years ago, before their son, Sun Yat Sen, was born; I know that the said Sun Yat Sen was born at Waimano, Ewa, Oahu; I saw him just after he was born and right along up till he was three or four years of age, when he was taken to China with his parents; he, the said Sun Yat Sen, returned to the Islands when he was about ten or twelve years of age and came down to Ewa to live; I recognized the boy and asked his brother if this was not the same child that was born there at Waimanu, to

which he replied that it was; he, the said Sun Yat Sen, lived with us until he came to town to attend school; I have seen him right along from time to time up to the present time and am sure this is the same person that was born at Waimano as aforesaid.

INTER-CHURCH FEDERATION IN HONOLULU.

The Honolulu Friend says that the dream and hope of the years is at last being realized, and that Inter-Church Federation is now a reality, the five English-speaking Protestant churches of the city having ratified articles of federation. These churches are the Central Union, which is Congregational, St. Andrews Episcopal, First Methodist Episcopal, the Christian, and St. Clement's Episcopal.

The objects of the union will be "to promote the spirit of comity and co-operation among all the churches, to conduct evangelistic movements, to advance the charities of the community, to safeguard the welfare of children, to encourage the feeling of mutual helpfulness among all parts of society, especially between employer and employee, to foster the observance of the Lord's Day and the interests of temperance, good citizenship, social purity, law and order and other objects pertaining to local betterment."

The Friend says editorially: "It is needless to predict the results of such federated work as the churches will now probably do. It is a long step forward to have accomplished the organization and to have realized such a genuine spirit of co-operation and good will as that which now prevails. It surely will be an untold advantage hereafter to have the Christian forces of the city united when any effort for Christian Extension or social reform is undertaken."

REINDEER IN ALASKA

A recent report of the United States Bureau of Education shows in Alaska in June of last year a total of 33,629 reindeer, distributed among 46 herds. Of the 33,629 reindeer, 20,071, or 60 per cent, are owned by 460 natives; 3,951, or 11 per cent, are owned by the United States; 4,663, or 14 per cent, are owned by missions, and 4,944, or 15 per cent, are owned by Lapps.

The income to the natives of Alaska from the reindeer industry during the fiscal year ended June 30, 1911, including salaries earned by service in connection with the herds, the proceeds from the sale of meat and skins, and the amount received by them from trapping and other sources, in connection with their duties with the herds, is estimated to have been $42,216.10.

In the course of the year six new herds were established by dividing some of the larger herds. Two parties of herders removed their reindeer from the herd on the Nuluk River, near Wales, and established new centres of the reindeer industry on the Mint River and on the Serpentine River. Other parties of herders removed their reindeer from the herd at Shishmaref, and moved to the Buckland River and to Good Hope. Herders also removed their deer from the herd at Sinuk to Cape Douglas, and from Quinhagak to Togiak. Two of the herds were discontinued, the Nulato herd being moved to Golsovia, and the former Shishmaref herd No. 3 to the Buckland River and Good Hope, as stated above.

The most notable extension of the reindeer enterprise was the delivery to the Department of Commerce and Labor of reindeer for use in stocking St. Paul and St. George Islands, in Bering Sea. During August, 1911, the U. S. S. Bear received 40 reindeer from the herd at Unalakleet, 25 of which were landed on St. Paul Island, and 15 on St. George Island.

During 1909, arrangements were made with the Department of Agriculture permitting the exportation of reindeer meat, hides, and horns, under proper certification by the representatives of the Bureau of Education.It was not deemed wise, however, to encourage such exportations untill the herds had increased sufficiently to supply adequately the local needs of natives and white men. Information having been received that the herds now furnish an ample source of supply of fresh meat to the native villages and towns in their vicinity, it was decided that the exportation could begin.

In October, 1911, the first shipment of reindeer meat left Nome for Seattle. It consisted of about 125 carcasses, purchased by a cold-storage company from Eskimo herders. This shipment of approximately 18,750 pounds found a ready sale in Seattle at prices ranging from 25 to 75 cents per pound, according to the cut.

It is estimated that there are in northern and western Alaska approximately 400,000 square miles of treeless regions, which are worthless for agricultural purposes, but which could furnish pasturage for 10,000,000 reindeer. It is possible that, with the present rate of increase, there may be in Alaska in less than 25 years some 2,000,000 reindeer, and that the United States may draw a considerable part of its meat supply from the reindeer herds in Alaska.

Influenced by the success of the reindeer enterprise in Alaska, in January, 1908, Dr. Wilfred Grenfell imported 300 reindeer from Lapland into Labrador. These had increased to about 1,200 in 1911. They are now supplying many of the natives with meat and clothing. It is stated that in November, 1911, in order to introduce reindeer into northern Canada, the Canadian Government purchased 50 reindeer from Dr. Grenfell, to be taken from Labrador by boat to Quebec, thence by train to Edmonton, and finally on scows down the Athabasca River to Fort Smith, their destination.

AN INTERVIEW WITH SUN SAT SEN

China's Prospective Attitude toward Christianity and Socialism.

A representatives of The Christian Science Monitor had an interview recently with Dr. Sun Sat Sen, the first presiden of the Republic of China and the man who above all others brought about the overthrow of the ancient dynasty.

We give here the part relating to Christianity and to Socialism:

Now, doctor, would you mind telling me what part you think Christianity will play in the future development of China?

It is very hard to answer that question.

Well, do you think that Christianity will be embraced to any considerable extent by the Chinese?

To some extent.

I have heard it said that the form of Christianity taught by the missionaries will not be accepted, but that Christianity will be grafted on to their old ideas and beliefs and customs, as was done by the early Pagans?

I would not like to say.

For instance, do you think the Chinese who accept Christianity will accept monogamy.

Well, I think monogamy is inevitable. The tendency will be to secure an equality of position for men and women.

That will be due to economic and political reasons, perhaps?

Yes.

Take another instance. The Chinese have always shown a great veneration for their ancestors. Do you think that will persist among those who accept Christianity?

I do.

What I want to acertain is this. Do you think the Chinese will introduce a form of Christianity of their own by grafting its teachings on to their own beliefs?

Well, I am not an authority on that point, but I think they will develop a form of Christianity on their own lines. Thinking Christians will retain the old customs which are good, but unthinking Christians will adopt foreign ways. They will accept everything they have heard from the missionary. That applies to the majority of Christians. A few thinking Christians will advocate the modification of the form of Christianity preached by the missionaries. Some pastors already advocate the retention of the good customs of China.

Well, doctor, to change the subject again, if you don't mind.I would like to have some of your views with regard to the adoption of socialism by China. I suppose you agree that the transition to socialism should be fairly easy in China because in many places a form of communism survives, especially in the villages?

Yes.

As I have heard it stated by those who advocate socialism, it must be a natural growth, not a suden transition by act of Parliment or by a revolution?

Well, that is so, but for China I would advocate socialism at once if the capitalists are to be prevented from securing too great power.

That would not be a natural growth?

I advocate state socialism and you must remember that there are many things in state socialism which are artifical, such as in Germany for instance. This is the kind of socialism that China wants now. Extreme socialists oppose such socialism, but I believe it is the first step for China.

What do you mean by state socialism? Do you mean the nationalization of the land, railways and industries?

Most of the countries in Europe have this state socialism. The public works, water supply, gas supply, railways, tramways and other public utilities belong to the community.

That is collectivism?

Collectivism and communism are different forms of socialism. They lead to the same end. State socialism is the beginning, the first step toward collectivism. Most socialists are opposed to state socialism for fear the state will obtain too great power.

As in Germany?

Yes.

Well, then, I suppose state socialism would involve the nationalization of the land?

Not all of it.

Would the state not take over the land? Would the land not be vested in the state?

Some of it.

That is rather peculiar.

Perhaps I should explain. We propose to take over the land gradually as we need it.

Any scheme of land nationalization would involve compensation to the owners?

Yes.

Where is the money for that compensation to come from?

We would propose a system of taxation of land values such as Mr. Lloyd-George has introduced in Great Britain. For instance, now that there is a change of government the people who own land must have their title renewed. When the people come to have their leases renewed they will be informed that the state may take up the land when they need it. They will be asked to value their land, and on that valuation they will perhaps be assessed at say 1 per cent. When the government come to take up the land they will do so at the valuation which the owners themselves have fixed. Being able to acquire the land cheaply in this way, there should not be the same difficulty in arriving at land nationalization in China as in other countries. If the value of the land increased the increased assessment will go to the state. China, as you know, is not so far advanced as the other nations and we want to adopt that degree of civilization which they have reached, but to do so we must have a definite plan.

Well, what about the nationalization of the railways?

At present they are all state-owned except the Canton-Hankow railway. The Chinese have not money enough to develop the railways of the country and we must borrow foreign capital. Private companies cannot borrow capital for this purpose so easily as the state can, and in future the state must take up foreign capital to develop the railways. That will solve the question of nationalization of the railways, as right from the beginning every railway will be a state railway.

And the nationalization of industries?

Small industries are really better in the hands of private individuals. They get better results. It is better to have free competition rather than monopoly, and when trusts are developed, if they do, then we can take them over. The state at the beginning cannot manage these things so well as private individuals. In big things which need administrative ability the state may take them over.

A PACIFIC COAST TRAINING SCHOOL FOR DEACONESSES

The Episcopal Training School for Deaconesses which was established in Berkeley five years ago as a temporary affair has been found to meet the needs of the Pacific Coast so admirably that it is to be made permanent and a fine building will be built soon for its accommodation.

The course of a training covers a period of two years, and is designed to prepare women for the various phases of work falling to deaconesses in the Episcopal Church. A writer in The Pacific Churchman says:

"The training consists of three main divisions, the development of the body, mind and spirit. By the training of the body is meant the testing as to whether a woman is strong enough physically to do the hard work which will doubtless be required of her. A physician's certificate as to her health is therefore required before she enters the School, but if after some months she has shown herself to be physically unfitted she would be be permitted to contine the course. Then, there is the training of the hands to do those useful things which all women should know how to do, but which unfortunately, many young women have never been taught. So courses in sewing, cooking and housework are given and the students have to spend a regular portion of the day in various household occupations. The necessity of this knowledge is apparent enough when

one realizes that few deaconesses, missionaries or trained Church workers will ever live in a place where, even if they do not have to take charge of their own house, they will not have to teach others how to do these things. Then, as it will often happen that in their visits there will be sick people to care for, there is a course which trains them in the best method of caring for the sick, and during a part of the two years each student will have some practical experience under a trained nurse's supervision. In this same connection there will be the necessity of a knowledge of clinics, hygiene, nutrition, and all the modern methods of charity organization work, which are included in the two years' program.

The mind is developed through a simpler form of the ordinary course for theological students. Courses in the Bible, Church History, the Prayer Book, Theology, Missions, Pedagogy, and the like, are taken each year.

And last but not least comes the developing of the character. For no matter how capable and learned a woman may be if she has not the right qualities, the right spiritual attitude, her work will be a failure. The mission station and even the home parish can be utterly ruptured by one woman if she has not learned the art of disciplining herself. The word deaconess means servant, and as such she is under those higher than her in authority, and as a servant she must be humble minded to those amongst whom she is called to minister. Self-discipline is then an essential which may be the hardest lesson to learn, but which with God's help may be acquired. And where can it be better learned than in a home where there are regular hours for prayer and meditation and where every thought is to try to help a woman to find the best that is in her. No one would expect a nurse to take charge of a patient suffering from a bodily illness who had not been to a hospital for her training. Why, then, should it be expected that a woman with perhaps no more experience than a little Sunday School teaching or friendly visiting among the poor fo her Parish, should be able to minister properly to those who are suffering perhaps bodily, mentally and spiritually."

There are only two other training schools of this kind in the United States. They are in New York and Philadelphia.

That the third one should be in Berkeley seems fitting, the University of California offering many educational advantages. And for those who look toward the Orient for work the privileges and experiences in this region are nowhere equaled.

MORE ANCIENT HISTORY.

Rev. Joseph Rowell.

The Market in Ancient Panama.

It was outside the city wall, in the parish of Santa Ana. The hucksters were all women, each occupying about a square rod of ground, with all her wares within her reach as she sat on her mat on the ground. They squatted in irregular rows, so that locomotion was easy for the buyers. One had as her sole stock a dozen lean chickens, lying on the ground with their legs tied. Another had tomatoes about as large as walnuts, which she sold for three for a dime. Another had calabashes of beans, lentils, corn in coarse fragments, etc., at a dime for about a gill; another oranges, three for a dime, and so on, cabbage leaves (no heads) tough as leather, five for a dime—rice and fat boiled together and wrapped in corn husks—tiny potatoes from Peru—cocoanuts at a dime each—a bowl of fresh (?) eggs at five for two dimes—small yellow cucumbers, at two dimes each—dried oysters from the Pearl islands (much like the dried flesh of our abalones)—strips of meat dried and of strong scent (these are sold by the yard)—very poor bread in small rolls at five for a dime—several native fruits unknown to us—chocolate candies—rice at a dime a pound (weight guessed at)—plantines (coarse bananas, a chief article of food here, fried)—small squashes from vines that grow on trees—small wooden boxes of guava jelly—small articles from a thread and needle, etc., etc., prices all in dimes—a host of truffles all in small quantities.

All this was in the open air, with no shelter from the sun, though the trading was all over and the market deserted before the air got hot. In the rainy season, the rain seldom falls in the early morning, and should an untimely shower come, the women pack all their wares on their heads in five minutes and vamose, where? This market is the only place in the city where all classes meet without restraint. All buying of daily supplies for the city must be done on this acre of ground in two or three hours, and it is a busy scene. (Cavaliers (buyers are mostly women, but men mingle with them freely) and peasants, fine ladies (sometimes) in their beautiful mantillas, and half naked washerwomen, Indians, negroes and (Spanish olive) whites jostle each othre without apology, all eager on the most important business of the day.

The fish market is outside this busy acre, and all fish are laid in rows on the dusty ground. Panama means "plenty of fish," and is is well named, yet fish are scarce in the market by reason of the lazy "poco trempo" character of the people. The average price is about two dimes a pound. All kinds that are caught find sale, some excellent varieties, and with them young sharks, sea bats (a ray looking like a bat with spread wings, two feet broad, and having a whip like tail six feet long with a sting at the end), and other repulsive creatures. The larger species are divided along the back, cut into small squares, and dried in the sunshine. Nice fresh fish ought to be a chief article of food here, but we foreigners are poorly served.

The meat market is on the opposite side of the "acre" and is an open air scene. The sign "Ama; Butcher Shop" on a shed seems out of place amid these Spanish surroundings, but does not tell the truth. The animals are killed somewhere overnight and the carcasses in halves are brought in on backs of bullocks, and sold in the morning. No butcher cuts up his meat in a civilized way. The halves or quarters are hung on hooks and the flesh cut off in strips, as the buyers require, till the bones are left hanging bare. Sometimes the rib parts are cut into squares and sold bones and flesh together. If any part is unsold it is cut into narrow strips, dried in the sun and sold on the next day at a lower price. The average price of the meat is about two dimes a pound. It is all wretched stuff. I never saw in Panama meat of any kind that could be called fat. And every kind is fearfully tough. Pork is tough, veal is tough, and beef is indescribably tough. After living nine months on the Isthmus, my dentist in New York said that my teeth had done three years of hard work. Cattle might be fattened here, but they are never fed. Mutton (goat's flesh) is tough, and even turtle flesh is tough.

The markets of Panama were like the people—semi-heathen. A crowd of mangy dogs hung around watching for scraps. If they got too importunate a butcher would leave off cutting you a strip and with the same knife cut off a tail or leg of a dog and then finish your piece without wiping his knife, and the maimed dog would be back again in a day or two, hungry as ever. When the morning trade was over the dogs had the field, mounted the tables and frames, licked everything clean and dry, and the stalls were ready for the next day's work.

I sometimes wonder how we ever lived so long and kept in tolerable health in dirty pestilential Panama.

A HINDU SUNDAY SCHOOL AT CLAREMONT.

Recently a Sunday School for Hindus was organized at Claremont. It meets each Sunday afternoon in the First Congregational church. Dr. C. R. Hagar, for many years an American Board missionary in China, is in charge. Dr. Hagar writes concerning it:

"When the Sunday school was organized we fortunately had a young lady who was born in India, and who speaks the language like a native, to assist us in reaching these men in part through their own language, but the work of the Sunday school has chiefly been in English. The at-

tendance has varied, but we frequently have an attendance of from twenty to thirty Hindus, and when it is remembered that the men come from three to five miles to the Sunday school it is a cause for gratitude. Some of the American ranches occasionally bring the Hindus at work for them to our school. As far as possible each pupil has a teacher, except the beginners who are taught in one class by the lady who speaks their own language. At the close of each study period a short religious talk is given them in English through an interpreter.

"During the week some of the friends of the work visit the Hindus in their camps, or in the fields. There some Gospels are sold or given to those who can read. In this way some portion of the New Testament has been scattered wherever the Hindus have been found.

"Some of the Hindus are quite well disposed towards the Truth, and two at least have already made confession of their faith, uniting with a church at Lordsburg. However, some are not well disposed towards Christianity and openly speak against it.

"Two of the Hindus have been beaten by white men, who were fined ten or twenty dollars for assault.

"The work has its difficulties because the Hindus shift from place to place. It is no easy matter to win them to Christ through a foreign tongue, but with the aid of the American Bible Society's Scriptures, and the common language of helpfulness, we hope and pray that they will find Christ.

"The churches ought to meet these strangers in a helpful and Christian way, not only for their own eternal good, but for the salvation of their land, for these men will some day return to India. Some of the men have been on the Hongkong police force, and with these we can talk in Chinese. We have three Chinese who are members of the same Sunday school, and we hope some day to add a Japanese department.

"We hope that other churches where opportunity affords will take up similar work among these strangers within our gates."

CHRONICLE AND COMMENT

At the suggestion of an ornithologist the managers of Winona Assembly at Winona Lake, Indiana, built homes for the purple martins to reduce the mosquito pest. There are hundreds of these birds there every summer now and the mosquitos have disappeared.

One function of the Chinese Y. M. C. A. in Shanghai is to allay rejudice against Christianity and misapprehension on the part of those who have had no connection with the Christian church. This it does through religious meetings and Bible study, and during the past year large numbers of Chinese young men have been reached.

It is a significant fact that the Christian Literature Society for China during the last year received, commending its work, four letters from the provincial chancellors of education, who hold the highest literary degrees in the empire, three from governors of provinces and one from a viceroy who rules three provinces. The following testimonies of high mandarins are also of interest as showing that the official classes are recognizing the value of Christian ideals and work. At a meeting where representatives of Confucianism, Buddhism, Taoism, Mohammedanism and Christianity met in Shanghai one mandarin said: "When I go to the country and see a good school or college and ask who put it up, the answer is the Christians. When I see a good hospital where many patients are treated daily, and ask who does this, I am told it is the Christians. When I look over the names on the famine relief committee, I find that those who are taking a leading part, both in the raising of funds and in the very dangerous work of the distribution of relief, are Christians." At another meeting of the same kind an influential mandarin present made the following very pointed remark: "When Confucius was asked how one ought to deal with a man who had injured him, his reply was, 'Requite him with justice.' When Christians are injured they are told to overcome evil with good." Addressing the Mohammedans present, he said: "What would you Mohammedans do?" This brought before the Mohammedans the necessity of modifying their attitude toward other religions.

A novel experiment in missionary education is that being worked out by Adelpha College in Seattle, as a result of the attendance of a Chinese official from Portland at last year's commencement. Being a relative of a remarkably bright Chinese student who graduated at that time from the law department and being much pleased with the progress made by this young men, the official joined his request to that of several other Chinese that the college send a representative over to China and bring back some of the sons of wealthy merchants who were friends and relatives. After five months of personal work on the ground ninety-six boys came to Seattle, nine of whom were too young for the Chinese quarter of a primary school in the Chinese quarter of the city. These students are from 12 to 20 years of age and come from homes where Christian influences are not known. They have cut their cues, donned American clothes and are eagerly imitating American ways. There is a facutly of five teachers in this Chinese department, in addition to the head of the law department, who is dean. The department has its own dining room and kitchen service at its own expense, and twenty-five of the students live in a beautiful private residence. The Chinese Baptist pastor leads a gospel meeting every Thursday night, when they read portions of the New Testament and learn to sing gospel songs.

Twenty new chapters have been added to the Intercollegate Socialist Society since the beginning of the year. The principal gain in membership comes from the Middle Atlantic States and the Middle West, seven chapters having been established in each section, while the New England States secured four new chapters, the South one, and Canada one. The largest increase of any single State was made in New York, where groups were organized at New York University, College of the City of New York, Colgate, Union, and the New York Medical Colleges. In New Jersey a chapter was formed in Princeton, and in Pennsylvania, at Swarthmore. Meanwhile, the older chapters have been active. The Harvard Chapter, led by Samuel A. Eliot, Jr., grandson of Harvard's ex-president, issued its first Harvard Socialist tract—a reply to ex-President Eliot's lecture on "Socialism and Private Property." The Princeton Chapter, of which John Temple Graves, Jr., is secretary, has arranged to publish an Intercollegiate Socialist Society monthly. The Chapter of the New York Dental Colleges has already issued its sixth monthly. The Society was formed in 1905, "to promote an intelligent interest in Socialism and the Socialist movement among college men and women," and includes in its membership both Socialists and non-Socialists desirous of gaining more knowledge on this important subject. The present chapters of the Society are fifty-four in number.

Rabbi Alexander Lyons of Brooklyn spoke recently very frankly on the toic, "Friendliness Between Jew and Christian." Having dwelt forcibly on the points that are common in religion and theology to Jew and Christians, he deplored the attitude which in this republic Christians assume toward their fellow citizens who are Jews, and then upon the natural result outflowing from it—the hate which the Jew feels for the Christian. A brief extract from that address should provoke all to earnest thought. We are both making a serious mistake. Our reciprocal attitude is irreligious. It is unchristan. It is un-Jewish. It is un-American. It is obstructive of the higher interests of humanity and civilization. I plead accordingly for a kindlier relation. Let the dead past bury its dead. It is time that we cease to carry upon our respective shouders a chip placed there by the heavy, unfeeling hand of the past. However great our differences, our agreements are greater and far more important. I do not ask that we remove the barriers between us which represent our sincerity and conviction, but I do crave that we do not rear these barriers so high that we cannot shake hands in cooperation and fellowship across them. Let us respect and cooperate with one another, remembering that we deserve no credit in friendly relation with those with whom we agree. Our merit enters where we harmonize with those with whom we disagree. There is much for us to do in common. Our civilization, our country, our city, our very selves need the union of our effort and of our finer possibilities to solve the many problems by which our higher progress is impeded."

THE GRASS VALLEY FIGHT

Marshall Dawson.

A "special dispatch" story, appearing in the San Francisco Chronicle for June 25th, says: "Sensational Posters Advertise Minister. Grass Valley Divine Fills Church to overflowing. For the first time in the history of Grass Valley, church services were advertised by the means of handbills," etc.

Lest any one be corrupted by this bad example, and be tempted to seek adventitious pulpit success "by the means of handbills", let me say a word about The Grass Valley Fight.

Within two or three weeks after my arrival here, an examination into municipal conditions disclosed to me, very clearly a bad state of affairs. This town is a long-established mining community, and numbers among its citizens a large constituency of English and Cornishmen of very conservative traditions. For them, what has been, ought to be. If a thing was done yesterday, it must be the right thing to do to-day. Now early conditions in California mining towns were not exactly such as to afford an ideal pattern for civic life, for all time to come. But this Cornish conservatism has perpetuated, here, the habit of looking upon a wide-open town, over run with saloons and ruled by saloons, as a normal and rightful condition.

I found that the saloon license fee, for example, was ridiculously low and unjust to the city. This would give me a materialistic argument, with which to awaken the man whose conscience can never be startled except by a waving dollar mark.

Two weeks before I was really ready for the campaign, a man, driven to despondency by drink, committed suicide here. A few days later a bandit entered a saloon, and a drunken man wallowed into him and was killed. The bandit, too, thanks to the fact that his perfect markmanship was marred by too much drink, was overpowered, locked up, and when morning came was found dying in his cell. Following hard upon this, an application was made for a permit to sell liquor in the recreation park near the town.

Clearly the time was ripe for action. Getting out my town "prosperity sheet" and my "crime sheet", I showed that saloon rule was ruining the town, and that sixty-six and two thirds per cent of the crime was due to its saloons. In order to make sure of a hearing, as the attendance at

our church is small, I started the publication of a "Bandit" hand-bill, in which I identified the saloon-domination with the bandit, as "the city's most dangerous foe."

The town was astonished. For any one specifically to denounce the saloon rule, naming responsible parties, was unheard of. Some thought the minister a brave man; others believed him to be crazy. Neither newspaper here would take up the fight for reform and regulation, as one of the papers represented the saloon interests, and the other is silenced by the amount of saloon advertising it carries. The veteran congregational minister in our twin city would take no public part in the battle, saying that he "now did his work of that kind in private." The Methodist ministers of Grass Valley and Nevada City rallied to the fight, however. In view of the lack of newspaper support, the "bandit" handbill was made a permanent feature of the campaign. "Bandit Bulletin No. 2" announced that "The Bandit's Identity is established", and gave some facts and figures which are now being discussed throughout the county. "Bandit Bulletin No. 3" asked, "Who carried off Grass Valley's $60,000 City Hall?" (At present we have none, but the lost saloon revenues would have more than sufficed for its construction).

The Grass Valley Methodist church is the big institution, here, with a very large attendance. The minister has asked me to address a mass meeting, to be held there next Sunday evening. The people are waking up. We hope, soon, to get the support of the best of the two newspapers; with that, the fight will be won. A business man, who subscribes to our church and owns three buildings occupied by saloons, has asked my chief trustee to have me "muzzled" and directed to preach "peace and harmony." The suggestion was declined, with thanks.

This, then, is the civic condition which compelled a minister to "advertise " his service by means of "sensational posters," a custom which I, for one, believe to be "more honored in the breach than in the observance."

P. S.—July 6th. Victory in sight. The substance of our last bulletin, "Bandit No. 3," has practically been made into the leading editorial of the county's foremost daily; also, the mayor of one of the twin cities has published his intention of opposing the granting of the liquor license at Olympia Park, the application for which precipitated the fight of the Congregational Church against the liquor organization here.

This step, although a small one, is about the first that Grass Valley has taken; we accept it as the pledge of more thorough-going reforms yet to come.

THE WEEKLY REST DAY MOVEMENT.

A Word to the Pastors of California.

The Central Committee of the Weekly Rest Day League hereby thank you for your co-operation in circulating the petition asking for a ballot on the weekly rest day bill. Without your help and that of others who assisted, the owrk could not have been accomplished. We trust that enough signatures will be secured to order the vote. Please see that all the petitions are forwarded to the person indicated in the printed directions and living at your county-seat, not later than next Monday, the 15th. This is very important to the success of the work. And the county custodian should file them with the county clerk by Tuesday, the 16th, and at an earlier date for those which have been received prior to the 15th.

NOTES AND PERSONALS

The Rev. C. H. Stevens of San Rafael has been called to the pastorate at Redwood.

Superintendent Rathbone and Mrs. Rathbone will spend a month at Duncan's Springs in Mendocino county.

President Nash of Pacific Theological Seminary and Mrs. Nash are in the Feather River country, along the Western Pacific, for a few weeks.

Secretary Tenney of the American Board, accompanied by Mrs. Tenney, has gone to Glen Alpine, in the Lake Tahoe country, for a month.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. Dr. Joseph K. Greene, who has had 53 years of service in mission work in Turkey, will give an address on "The Young Turk and Missions."

The Rev. R. W. Farquhar, who was a pastor several years ago in California, Oregon and Washington, is on the Coast again. Since leaving here he has spent some time at his old home in Scotland and has had pastorates in London and in South Africa.

Secretary Miles B. Fisher of the Congregational Sunday School and Publishing Society is doing the Yellowstone Park on foot and with his own camping outfit. He is accompanied by a son of the Rev. Dr. Dyott of the First Congregational Church of Portland.

The Rev. Joseph K. Greene, the veteran missionary will speak at Saratoga Wednesday evening of this week. Next Sunday in the First of Alameda; and Wednesday evening of next week in the First of San Francisco and Sunday morning, July 21, in the First of Oakland.

The Rev. Harvey V. Miller, recently of Eastern Washington, where he was at work in a Presbyterian field, has taken charge of the Congregational Church at Mill Valley, and will take further study in Pacific Theological Seminary. He comes with excellent recommendation from the Rev. Dr. R. C. Brooks of Walla Walla. Mr. Miller is giving now a series of sermons announced as "Vacation Sermons for the Stay-at-Homes."

In a recent circular sent out by the Southern California Congregational Conference we find this: "We should establish three new churches at once in Los Angeles, and others very soon thereafter." Los Angeles is spoken of as "The City Extraordinary," and it is said: "To adopt a feeble policy in the face of such municipal expansion is to prove untrue to our Master and the trust He has given us. In spiritual agressiveness we are not keeping pace with the present growth of the city. What of tomorrow and the day after?"

Arthur J. Gattan of Los Angeles has been elected president of the California Christian Endeavor Union for the next year. Mr. Gattan was the general secretary last year. The meeting will be in Los Angeles in 1913 at the time of the International Convention. At the meeting in Fresno were 759 Presbyterians, 352 "Christians," 275 Congregationalists, 130 Baptists 69 United Presbyterians, 54 Methodists, 31 Lutheran, 30 Mennonites, 23 Friends, 21 United Brethren. The total registration exclusive of Juniors was 1798. The registration including visitors was 2,101.

The many friends of Rev. Alfred W. Hare, around San Francisco Bay, wil be glad to learn that he is to supply the pulpit of Plymouth Congregational Church, Oakland, on the last two Sundays in July and the first Sunday in August. On these three Sundays Mr. Hare announces a series of evening sermons on the poets as follows: July 21st—"Henry Van Dyke, Poet-Preacher of the Divine Immanence"; July 28th —"Richard Watson Gilder, Poet-Preacher of the Personal Faith"; August 4th—"Edwin Markham, Poet-Preacher of the Social Religion."
cial Religion."

A few months ago we introduced to the readers of The Pacific the Rev. E. Sinclair Smith whom the editor had known as a Congregationalist back in Indaina, and who came from the pastorate of a Presbyterian church at Houston, Texas, to one at Coalinga, California. Since Mr. Smith took charge at Coalinga last October he has received upwards of 60 new members. Although a new man in the Synod of California when it met at Long Beach last October he had the courage of his convictions, implanted by scholarly investigation, and voted for the retention of Professor Day in the theological seminary at San Anselmo. Going now to Long Beach for his vacation he writes to have The Pacific addressed there for a time, saying in his letter that he finds many good poems in it for use in his sermons. The recent articles on Socialism he speaks of as "specially helpful."

A Sunday-chool is being conducted in the former house of worship of Plymouth Congregational Church, San Francisco, which is now known as "All Souls' Chapel"—a branch of the First Congregational. The school is superintended by Mr. Charles M. Bufford who is one of the deacons of the First Church. Plymouth Church, which was merged recently with the First, figured so prominently in California Congregationalism for half a century that it is gratifying to many that it is to continue to serve in this way in that part of the city in which it has long been situated. The The final words of Jesus were: "Go, teach all nations." The command was not to preach; it was to **teach.** The work of the Sunday-school is teaching. And in our judgment if the church of the future is to do the work it is called to do in the building of the Kingdom of God upon the earth it will lay the emphasis more on teaching and less on preaching. Of course, preaching is, in a certain sense, teaching. But it is on teaching as distinct from preaching that emphasis must be laid.

A TRIP TO JAPAN

The Rev. Dr. Sydney Strong, one of the Seattle Congregational pastors, is making up a small party for a trip to Japan—a trip of fifty-nine days from Seattle.

The object will be to get a good sight of Japan, taking special note of certain educational and sociological features.

An English-speaking, educated Japanese guide will be employed to accompany the party from the time of entering to the time of leaving Japan.

The party will leave Seattle September 10th, and will leave Yokohama, on return, October 23rd.

The itinerary will include Yokohama, Kamakura, Tokyo, Nikko, Chuzenzi, Hakone, Nagoya, Ise, Kyoto, Nara, Osaka, Kobe, Hiroshima, Moji and the Inland Sea.

There will be a charge of $450 for the trip. This will cover all necessary expenses, such as railroads, steamers, hotels, care of baggage, conveyances, etc.

If after paying the expenses of the party as indicated there should be a surplus. Dr. Strong will divide it in halves.

Persons wishing to join this party can get all information by addressing Dr. Strong at 508 Garfield street, Seattle.

Arrangements can be made for a longer stay in Japan by any who so desire.

Among the Churches.

CALIFORNIA.

San Rafael.—Sunday, July 7, five were received into fellowship with the church.

Oleander.—The Rev. John Porter has been given a vacation of six weeks. He well leave next week for San Diego, where his wife and children already are.

Berkeley Park.—Work is to be started this week on a new building for Park Congregational Church, Berkeley, of which the Rev. G. D. Yoakum is pastor. It will cost $15,000 and will be built on the corner of Fairview and Ellis streets. The seating capacity will be 300 for the auditorium and 200 for an annex. The Sunday-school rooms will accommodate 400. Arrangements will be made for a public reading room. The desire is in general to have a building for everyday use and thus to meet modern needs.

Suisun.—At the communion service on the 7th inst., six members were added to the Suisun church, five by letter and one by confession and baptism. In the evening the pastor delivered a very interesting and instructive address on "Our National Ensign," giving something of its history and significance. Suisun is having some promise for the future and the church is looking forward to better days. The great need just now is a new church building, in a favorable location, but the prospect for its immediate realization is not bright, but we are hopeful.

Oakland Plymouth.—Rev. Benjamin Gould, of Fresno, and pastor-elect of Olivet Congregational Church, is to supply the pulpit of Plymouth Church on Sunday, July 14th His topics will be as follows: In the morning, "The Conservation of the Soul"; in the evening, "The Parable of Relative Values." Mr. Alexander T. Stewart has been engaged by Plymouth Church as Director of Music, beginning August 1st. It is planned to organize a chorus choir to sing at the evening service only. This chorus will probably be limited to thirty voices and in addition to the evening service will sing at Christmas, Easter, and other festival occasions.

Angel's Camp.—The Sunday-schol workers here have been stimulated to new endeavor by the visit of State Secretary C. R. Fisher. Delegates from the Murphy Church Sunday-school met on June 20th with a goodly number of the workers in Angel's Camp and organized a County Sunday-school Association. A good program was carried through the day, closing with a stereopticon lecture by Bro. Fisher on "Catching Men and Women Alive." The atmosphere is permeated with the need of Trained Teachers' Graded Lessons, Cradle Roll and Home Department. The improvement is urgent and must come. The pastor at Murphy and Mr. Goodsell of Angel's Camp have been alternating every two weeks in a preaching service on a week day evening at Valleceto. The community is located midway between the two places and is very appreciative of such services.

OREGON.

Portland, Waverly Heights.—June 30th the Endeavor Society had charge of the evening service. Different speakers spoke on Home Missions. The offering amounted to nearly $5. The Sunday-school was started the last Sunday in October, 1910, by Rev. T. S. Winey, who is still pastor. By his house-to-house canvass in eight weeks the Sunday-school had over one hundred scholars. In January, 1911, the church was organized; in May the building was begun, and it was dedicated October 1, 1911. The auditorium is 45x45 and the Sunday-school room is 36x40. The Sunday-school has now 279 enrolled, and the Endeavor is doing splendid work.

RECOGNITION AND INSTALLATION AT GLENDALE

Southern California Congregationalism has a new church to its credit and a new pastor as well. The new church is at Glendale and the Rev. Edwin H. Willisford Ph. D., is its pastor.

The council for the recognition of the church and the installation of Dr. Willisford as its pastor met July first. Dr. Warren F. Day of the First church, Los Angeles, called the meeting to order. Rev. H. O. Henderson was temporary Scribe. The Council organized itself with Rev. Harold V. Hartshorn as Moderator and Mr. H. A. Palmer as Scribe. The church records were unusually complete and satisfactory. Dr. Willisford's statement of his training, experience, and belief, was of marked interest to the hearers and his personality attractive and pleasing. Accordingly the vote both to recognize the church and to install him as pastor, on the recognition plan. was unanimous and hearty. At the services in the evening the Scripture was read by Rev. W. M. Brooks D. D., the sermon was preached by Rev. Ralph B. Larkin, the Installing Prayer was offered by Rev. Warren F. Day D. D., the charge to the Church and to the Minister was given by Rev. John M. Schaefle, and the welcome to the Church and Minister was given by Rev. John L. Maile.

Full credit should be given to Dr. Willisford for the splendid work he has done in Glendale.Coming to the field last October, led to the place simply by a discussion of the opportunity he heard in the prayer meeting of the Pico Heights Church, he found a few families willing to start a new church enterprise. He inspired them with the vision he saw of the service possible to it. Services were held in a public hall. Discouragement after discouragement was met and overcome. Building restrictions stood in the way of the church's acquiring property in the neighborhood where it wished to locate itself. Finally by sheer persistence and hard work two lots were bought and the waiving of the restrictions secured. Now a neat bungalow church has been erected and the greater part of the cost met. By the same loyal perseverance a good Sunday School has been gathered and a church membership of forty-one brought together. A splendid achievement for only nine months!

H. V. H.

ARIZONA JOTTINGS, NUMBER TWO

It is nearly six months since I gave to the readers of "The Pacific" a brief jotting respecting Arizona, the natural features and possible resources of the new state, designing, the succeeding week, to follow it with one relating to its necessities, possibilities, and actual achievements in religious matters. I was intending to draw upon my own observations and the testimony of others, as given at a meeting of the Committee on Neglected Fields of the Home Missions Council, which was held at Phoenix, February 14. I received from Secretary McAfee, of the Presbyterian Board of Home Missions, who was also Secretary of this Committee, a valuable resume of what was presented to us as a Committee, but was requested, as I understood, not to publish any part of it, until it had been presented to the Council and published by the Council. Consequently, my second "Jotting" did not appear.

A recent letter from Mr. McAfee, very courteously releases me, so that I am free to write upon my own authority, not as holding the Committee or the Council responsible for my statements. I became so deeply interested in the new state from my brief visit there, that I wish to share my interest with others, and so return to my theme.

My impressions of Arizona as a field for missionary work were partly pleasant, partly painful. The brethren whom I met, ministers of various denominations, impressed me favorably. I was hardly prepared to find men of such culture. such diligence in getting down to the facts and getting all the facts, such aptitude in expression, saying just what was needed and no more, such quiet enthusiam for the new state, which pervaded all their work. It would take more ability than I can boast, for making nice personal discriminations, to tell to what denomination each man belonged, and in the only case in which I settled this in my own mind, I found myself to be mistaken.

One of these brethren, pastor of the Baptist church of Douglas, a city close to the Mexican line, was my companion in travel from Maricopa to Tucson; and as we conversed together with intense interest concerning the problems of Christian work in Arizona, he volunteered to transcribe for me notes which he had made, and which I found to be of great value. These notes name every city and every village even, in the state, giving the number of churches, the denomination to which they each belong, their equipment as to meeting-houses and parsonages, with the population of the village, and proportion of that population which is Romanist; also statements respecting the Mormons, who are very numerous in several of the counties. In round numbers, (and in view of the fact that most my data are estimates, I can use only round numbers) there are ten thousand Mormons in Arizona, and they occupy the best soil in the state. They are organized into four "Stakes," divided into fifty communities known as wards, each ward having

three priests. Although thus thoroughly organized, there has been scarcely any increase except by immigration. More than forty years ago, there was a large inroad from Utah, the design of which was to capture the territorial government, but this was unsuccessful. After the Anti-polygamy Law was passed in Utah and enforced with considerable rigor, there was a renewed immigration, between six and ten thousand being added to the Mormon population in six years. This element, amounting to one-twentieth of the population of that state, of course increases the destitution instead of diminishing it.

The Romanist population amounts to nearly 90,000, or nearly one-half of the entire population. This, again, increases the destitution, instead of supplying it. Of labor among the Romanists, I found but little evidence. In some towns, as Douglas, Globe, Morenci, Phoenix, Tempe and possibly others there were Presbyterian and Methodist missions among the Mexicans, presumably Roman Catholics.

The Indian Population.—There are about 33,000 Indians in Arizona, for whom the Presbyterian and Methodist churches have some work. I heard of but one Congregational Indian mission. It is safe to say that Gospel influences have scarcely reached one-tenth of the Indian population, and of those reached, we hear of but few that are saved.

The Oriental population is small, estimated at not more than one thousand. The Baptists have a small but interesting mission at Tucson. There is some undenominational work for them at Phoenix. For years, Deacon Otis, and others in our church in Prescott, sought out and won some of the Chinese to faith in Christ, but the Oriental population of that city, is now scattered. It will be seen that the population characterized as Protestant is but a small portion of the entire mass, while among them the number that can be reckoned as sincere, earnest, working Christians is very small. Some of the large towns exhibit a long list of religious organizations, as for instance, Phoenix, with about fourteen thousand population, has seventeen organizations purporting to be religious: I think it would be safe to say that five of these make nearly all the Christian impress on the community.

In Tucson, with about thirteen thousand people, there are fifteen institutions purporting to be religious, but it would scarcely be uncharitable to say that for practical Gospel work, this number must be reduced again to five. That any of these towns are really overchurched, I cannot believe. That the vast majority of communities in the state are underchurched or entirely destitute, is manifest.

There are very large counties with a very small population, thinly scattered over wide reaches of territory. It is a bitter thought that these people are to relapse into virtual paganism, children growing up without ever attending Sunday School, hearing the Gospel, reading the word of God, or using the name of Jesus, except profanely. But what can be done? By co-operation, under federated oversight by the really efficient churches, colportage could be established, by means of which every family willing to receive a visitor in Christ's name, would be thus visited: but this co-operation cannot be established unless there is some sort of **territorial distribution.** If the Congregationalists could have certain counties, widespread in territory but very thinly populated, as their own field, for which they should be responsible, they could and I believe would take care of them; so also would the Presbyterians, the Baptists, the Methodists and the Disciples. In this way, all overlapping, all competition would be avoided. Indeed, these neglected districts afford no field for competition. There is no prospect of bringing to pass such permanent and growing churches as would add to the power of any denomination, and yet scattered sheep and lambs might hear the Shepherd's voice and follow Him.

This suggestion of territorial distribution, which was made by Rev. Dr. Heald, our Home Missionary superintendent for New Mexico and Arizona, seemed to me to be the most practical of all. If it were followed out, not only in Arizona, but in many parts of California, there would be a vast increase in the Christian influence exerted, and ultimately a vast improvement in the character of our scattered populations.

W. C. P.

The Home.

EDEN GATES.

Belle W. Cooke

Wend your way ye little ones
  Back and forth to school each day,
Weave invisible threads of life
Where your eager footsteps stray:

Make new paths across the fields
  By the impress of your feet,
May the joy each season yields
  Prove an influence pure and sweet.

Plant your minds with seeds of thought
  Which shall grow, a precious store—
Still the tree of knowledge stands
  In Eden gardens as of yore.

Still it bears forbidden fruit,
  Offered by your tempting mates—
Outside are thorns, 'twere well to stay
  Inside the angel guarded gates.

MAKING A VACATION REALLY USEFUL

You lazy thing!" exclaimed one woman, laughingly, to another as they sat together on the porch of a summer hotel one hot day. She was busily at work as she spoke on an intricate piece of embroidery. Her fingers flew, the muscles around her eyes were contracted, her face wore a tense, anxious expression, and her shoulders were stooped and bent as she traced the delicate pattern. Her foot nervously tapped the ground while she sewed. She was a picture of high strung, nervous, ceaseless activity.

Her companion laughed as she leaned back in her chair. She neither rocked nor did she tap her foot on the floor, and her hands were lightly folded in her lap. "Lazy," the industrious woman dubbed her; relaxed, restful and comfortable she certainly was.

"What is a vacation for?" she asked good-humoredly.

"Well," returned the other, "I am not one of those who can sit with my hands in my lap—I never was. I must be doing something all the time. I must feel that I am accomplishing something or I cannot be content."

The busy woman bent even lower over her work, and she

screwed up her eyes even tighter as she tried impatiently, to untangle a knot in her embroidery silk.

"I, too, am a busy woman," remarked her friend, earnestly this time. "My life is one of ceaseless activity at home. I never know what it is to have an idle moment, and I, too, rejoice in a busy life; but I have found by experience that one absolutely needs a short period for rest and recuperation once in a while—especialy during the summer months; and that if a woman does not stop in her incessant round of activity and take a month or a week, or even a day as she can get it, in which to rest absolutely and recuperate her worn out forces, she will have to pay for it in the end.

"There was a time," she continued, "when I was keyed up to a nervous pitch at all times. When I went away in the summer I took piles of sewing and fancy work—more than I was ever able to accomplish, work feverishly every minute though I did. I also took a number of books which I was anxious to study and which required hard mental work. I put in a more strenuous time during my vacation than I did when I was at home. In the fall I had a nervous breakdown and was compelled to lie in a dark room—my hands folded then, just lie and think, while someone else had to be paid to come into my house and do the work which was mine and which I was forced to neglect, work far more important than the sewing and studying I had done during my holiday and which had proved the last straw to my already worn-out vitality.

"I had a very sensible physician, one who believed in the superiority of prevention over cure, and he explained to me that everyone's system gets at times run down and needs absolute rest. If a woman is sensible and takes it as she needs it, her system rebounds and she is refreshed and strengthened and better able to work again; but if she neglects this rest and opportunity for recuperation nature is bound to exact her demands in some way, and a period of illness usually follows in which the transgressor of natural laws is obliged to rest."

"I never looked at it that way," answered the busy one. "I always thought it a sin to be idle——"

"So did I," replied the other quietly; "but now I think it is just as much a sin to disregard the care of my health and to allow myself to get so overworked and run down that I am forced to be laid aside and neglect far more important work than embroidering.

"You remember Lucy Haines," she added, "and how she ruined her eyesight last summer with that fine drawnwork and was forced to spend most of the winter in a darkened room?"

"Her eyes were weak, anyhow," responded the busy one. "She had used them too hard in her teaching."

"Then it was her clear duty to give them a vacation, instead of trying them all the more over that eye-straining drawnwork. As a result she had to give up her teaching, which is her means of livelihood, for a whole year, besides incurring heavy expense for medical attention. She confided, to me that she sent that piece of drawnwork out to a cousin in California, where she would never be likely to see it again, for it made her feel really ill whenever she saw it and realized all it had cost her."

The busy one looked thoughtful and sewed a little more slowly.

"Now when I take a vacation," went on the "lazy one," "I take a vacation. I realize that it is the one time in all the year when I can really rest and get refreshed and rejuvenated, and I make the most of it. I want it to do me all the good it possibly can, and I want to get the full benefit from the rest and freedom it affords me. I make it a point never to do a thing I don't want to—if I can help it. I never say, 'I must do this,' or 'I must do that'; no, I say to myself, 'This is my vacation, my time for rest and enjoyment and recuperation; I am going to make the most of it, get the greatest good I can out of it.' I keep outdoors all the time and take all the pleasure I can get, and when I go back home I feel like a new creature and am able to accomplish twice as much work as I could before I went away—and to enjoy doing it, too; and I keep well all winter in consequence.

"It's all very well," she finished, "to have some easy, pleasant bit of fancy work or some light, entertaining book to pick up when one really wishes to, but this keeping everlastingly busy and straining one's eyesight and nerves over intricate work while one is supposed to be taking a rest and vacation is, to my mind, utterly useless and wrong."

"Well," sighed the other, "I do get tired sometimes over this stupid bit of embroidery. Perhaps I will try your plan of taking a rest." And the dainty bit of needlework fell into her lap, while the tense, nervous hands dropped for a moment and the industrious woman gave a sigh of relief as she gazed across the waters that stretched out before her.

Vacation time draws near. Shall we not, weary mothers, wives, teachers and all busy persons, yield ourselves, for a time at least, to the lure of summer indolence, and so lay up for ourselves treasures of renewed energy for the busynesses to come?—Annie G. Mahon in The Continent.

Our Young People

WHAT THE DANDELION, THISTLE AND MILKWEED DID.

I wonder if you ever saw a Brownie—a real Brownie, I mean; of course, you've seen pictures of them, and know just how they look with their funny, pointed shoes and cunning red caps.

And you know what sharp, bright eyes they have, and what brown faces. Because they are so much out of doors, they have grown tanned as you do in the summer time; some people think they are called Brownies because of their brown skin; do you think so?

You know how busy the little Brownies are; they work a good deal at night, because they don't like to be watched. Usually, they do kind and helpful things, but, of course, some times they are mischievous, and play tricks on people.

I'm going to tell you of something some Brownies did long years ago.

You know that, during the summer, all the plants in Meadowland are busy, but did you know that Mrs. Milkweed, Mrs. Thistle and Mrs. Dandelion make parasols for the Fairies?

They are the prettiest, daintiest things—pure white, and all of filing gauze! You can see them for yourself any time if you go out in the meadow and look. When they are finished, Messenger Wind carries them to the Fairies and there is great delight, for prettier parasols never were seen.

At the time I am telling you of some naughty Brownies

put their heads together, and planned to carry away and hide some of these parasols. So, one night they went to Mrs. Milkweed, Mrs. Thistle and Mrs. Dandelion, and quietly gathered up armfuls and ran away with them.

The next morning, Messenger Wind was sent for, and the finished parasols were carried to the Fairies, as usual. Imagine their dismay when it was found that there were not enough to go around, and you can think how troubled Mrs. Dandelion, Mrs. Thistle and Mrs. Milkweed were.

Mrs. Thistle is tall, and she soon found out what had happened, for the little Brownies dropped a parasol or two in their hurry to get away. She called Mrs. Dandelion and Mrs. Milkweed, and told them all about it, and they talked a long time, for, surely, such a thing must not happen again.

Each promised to try to think of a plan to outwit the Brownies, and the next day they met, to hear the proposal of each.

Mrs. Milkweed spoke first. She was slender and prim. "I have settled the matter for myself," she said. "I shall have some little closets and line them with soft satin. In these, the parasols will be safely locked, until they are quite finished, then I myself shall open the door, and Messenger Wind shall carry them away."

"That's a good idea," said laughing little Mrs. Dandelion, who was alwyas jolly. "But I must have my fun, too, and repay those mischievous Brownies. I shall make my stems very strong, but smooth and pliable. When a Brownie climbs up one, it will suddenly bend with his weight, and I shall toss him off among the grasses. I don't think he'll try many times." And Mrs. Dandelion laughed with her friends, who promised to watch and enjoy the fun.

"I'm stiffer than you;" said Mrs .Thistle, and don't want to be bothered, so I shall use sterner measures. What should you say to covering my parasol stand with sharp needles? And I think I'll scatter them over my leaves and stem, too. I imagine every one intent on mischief will keep well away, don't you?"

A few days later all Meadowland was surprised to see the closets which Mrs. Milkweed had built, and the sharp needles of Mrs. Thistle, but they laughed gayly with Mrs. Dandelion over her little plan, and, since that day, the Fairies and Brownies, too, have learned to swing on her stems and laugh with glee when one of their number slips and falls.

All this was years ago, but Mrs. Milkweed still has her satin-lined closets, where you may see the little white parasols folded neatly away; Mrs. Thistle still keeps her needles, as many boys and girls know who have touched her carelessly, and Mrs. Dandelion still merrily nods and bends her stems for the playful Fairies.—Sophie W. Brower, in The Christian Intelligencer.

In the long run people never mistake a selfish person for an unselfish one. Even as dogs and little children instinctively know their friends, so people are able to judge the real quality of unselfishness, which is always heart deep. No simulated courtesy can long deceive. When the master passion of a life is unselfishness no one who is touched by that life can for a moment fail to know it.

All who would walk with Christ must be willing to give up their own way.

GOOD-MORNING

Good-morning Brother Sunshine;
Good-morning, Sister Song.
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping;
To shut you out were sin.
My heart is standing open;
Won't you walk right in?

Good-morning, Brother Gladness;
Good-morning, Sister Smile.
They told me you were coming,
So I waited on a while.
I'm lonesome here without you;
A weary while it's been.
My heart is standing open;
Won't you walk right in?

Good-morning, Brother Kindness;
Good-morning, Sister Cheer.
I heard you were out calling,
So I waited for you here.
Some way I keep forgetting
I have to toil and spin
When you are my companions;
Won't you walk right in? —J. W. Foley.

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